



The Cross and The Lotus Journal

Spring Edition

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Dear Friends,

I am very pleased we were able to come together to celebrate the anniversary of Mother's Mahasamadhi the end of January. It called forth service from many people to have all the preparations, publications and web site in readiness for the event. Even in my silence I had the opportunity to be involved in these projects. To be of service is one of the greatest joys this life has to offer.

I have come to think of this path to God we follow as embracing and utilizing all four major systems of Yoga. The four aspects are: Karma Yoga, that of selfless service; Bhakti Yoga, love and devotion for God; Jnana Yoga, use of discriminative intelligence; and Raja Yoga, the path of meditation and life force control. Deeper understanding of Karma Yoga in particular gives us the means to transform our daily lives into a continuous state of prayer and joy.

Anyone who breathes, eats, sleeps and moves in the body is involved in the field of action. Karma means action, and Yoga means to be yoked with, or in union with, the Infinite all pervading Consciousness of God. Initially Karma Yoga involves dedicating all actions to God. When we work for our families, in a profession, for a noble cause, or in service for a spiritual work, we train the mind to see the work as a Divine mission that fulfills our real purpose for being here, even in the most mundane activities. Through this dedication, our lives become charged with a higher purpose and we experience a joy in the activity. Since everyone is involved in some activity, all are called to this life of dedicated service and have access to this joy in action.

One of the hallmarks of this dedicated life is letting go of the results of our actions. Of course we begin with some end in mind when we start an activity. But, an over-mindfulness of the end product robs of us our concentration and the joy

(Continued on page 7)



The Reverend Mother Yogacharya M. Hamilton

The Ascension

A Talk Given by Mother Hamilton
on April 22, 1981

THE ASCENSION

Our Bible reading this evening is from Ephesians, Chapter 4, beginning with verse 1:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended,

(Continued on page 2)

what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every word of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh the increase of the body unto the edifying of itself in love.

I want to talk to you evening about “The Ascension”. On Sunday, we talked about the subject “He is Arisen”. Jesus had been through the tremendous spiritual experience where, all of a sudden, the ego was being put to death, and he had descended into the hell or the subconsciousness of his own being. He had been made to go through every experience of life and face all of the things that had happened as he had been Jesus, the son of man, even as each and everyone of us must do. There must be the confession of sins, the repentance for sins, the paying for sins—the sin of separation from God because we have not thought of Him as being one with us, being ourselves. And that we are every moment of our lives. This idea of separation must go.

Having risen on the third day, or after the third experience which he had gone through, where the consciousness is ready to be released from the third bodily jar, then it is said that he rose from the dead, that he met his disciples, the sepulcher (which is the heart center) was opened and he came forth and they knew him not, because he was filled with light, with radiance, with glory. They met him on the road and they knew him not. But finally he convinced them that indeed it was he, and he even said to Thomas, who doubted, he asked him to see his hands and his feet where the nails had been in, the place where he had been pierced in the side. All of this is symbolic, because he had also worn a crown of thorns on his head, you will remember, that pierced him.

Now all of you who have begun to go through this spiritual experience have had the experience of having the Kundalini force rise in the spine and you know that it causes a great deal of heat. Sometimes it is like a burning fire inside of you. And then there is a prickly sensation in the brain; the brain is constantly expanding to receive the increased consciousness of God. All of these things you have done. You have been nailed to your own cross by the two thieves, the forces of good and evil within yourself. Finally you have arisen. So wherein you have given up the ghost, now you begin to be filled with the power of the Holy Ghost. You give this power to your twelve disciples, or eleven which are left because Judas betrayed the Christ. You give this power of the Holy Ghost to all these powers within yourself, because indeed that is the true meaning of it. The whole world exists inside of yourself.

It is said that Jesus supped with them, he drank with them, he gave them his blessings, he told them to go out and preach the Gospel, or put God’s spell upon the people, and then he gradually ascended into the heaven to sit at the right hand of God. Now, the ascension, just like the descension into hell, does not occur in one day. He is just newly risen, newly born as the Christ, and he must go through three more experiences that are vital, but they’re very, very subtle because they have to do with the memory of those things which the senses enjoyed while it was in the state of human consciousness. And they are so subtle sometimes that you have difficulty in dealing with them, but go through them you must.

So there is a gradual ascent into the heaven of your own being. And you must realize that you are not yet risen all the way to God. You have not yet experienced the kingdom of heaven and that’s quite a journey, too. Until you go over the top, go through that sixth center into the seventh day, then you cannot have the fullness of God within yourself. You cannot rise above all duality into that which is the Nothingness and the Everythingness of God. You have a great deal of difficulty returning back to earth or into the conscious field of being, after you have been through this crucifixion and have arisen from the dead. It is a very difficult thing to do. Because the tendency, you see, is to stay in that high state, to maintain the bliss which has come to you. You have been taken out of this world into a totally different world and now you’re going to have to descend down into this world of matter again, working with people (and particularly with yourself in the beginning) that are still engrossed in the kingdom of the five senses. You have paid the full price under the law; you have risen above it. And yet you are not totally risen. Jesus makes that remark. He said, “Touch me not for I am not yet fully risen.” Remember that.



And so it is that you go through all of these experiences—the ascension—until in truth you open the gate to heaven within your own being and become one with your Father. It takes perseverance, it takes prayer, it takes meditation. You gradually come to realize that you have experienced the state of death. And I have told you how that came to me as a tremendous shock that sent the cold chills up and down my back when, all of a sudden, I realized one day that I had—this body—had actually died, been through the state of death, and had arisen. That's why people were shying away from me because they could feel this death state. People always shy away from a corpse, it seems. And even though I was able to still move and breathe and have my being, this aura of death was still around me, and I had to work out of that. There was total paralysis of the nervous system which was the rigor mortis that set in later.

It's a very, very difficult state to go into, to come out of, and gradually to rise, but you can do it. You can do it through love of God because through the experiences which you have had, you have attained such a love for God that He fills your whole being, every part of you, and you feel the bliss of His Infinite Presence. You gradually feel the Light which is coming into you, the upliftment, the purity. But it

takes a long time—three separate days or three separate periods of time again, before you come to that final conclusion where you can truly say, “I and my Father are one. Blessed Spirit, I am He.”

We are still prone to be drawn back down, and it has been said by the masters of the East that until we reach that final state and have gone over the top that there is always the chance of falling, of being tempted. And the reason that you are tempted is because you still have a remembrance of the things that you enjoyed in the senses. You may even fall once or twice, but Master told of a great saint who had been tempted and who had fallen, but he said God was all merciful and the man repented and again he was lifted up and finally he attained his complete God-realization, his realization of God within himself. This didn't make him different in any way in outer appearance, and the fact that he still had to see, to hear, to smell, to taste, to feel. It didn't make any difference that he still had to wear clothes and go about the world and to eat and to take his place in life. Rather, it made him a special person, master over himself.

Now that is what we are striving for constantly. Constantly, things are upsetting us. We don't always understand what is meant by the other person when they speak to us, but that doesn't mean that that person meant to hurt us in any way at all. It is we ourselves who are lacking in understanding and we must realize that the only change that can come is the change within ourselves. We cannot change anybody else. As I have told you a million times, I come to teach you the truth, but it is up to each and every one of you to take that truth and apply it to your own lives. And if you would only do as I teach you, as I ask you to, you will find that gradually, one by one, the problems will disappear from your lives and that your lives will change, never to be the same again. And gradually, the light will dawn more and more; the consciousness will expand. You will have a greater knowledge of truth than you ever had before. Things will unfold. You will be given revelations. You will be lifted up into realms that you never even dreamed of and shown sights, given truths. And they come just spontaneously like the one I think I told you about: that I was sitting at a dinner table one evening and all of sudden God told me that the way of the cross and the crucifixion was the way of Karma yoga, or of cause and effect. Cause and effect.

So we must realize that we have a way to go yet. We have a way to go to. We are responsible alone. I cannot get inside of you and live your lives for you. I cannot make your decisions for you, nor do I ever want to. I have told you this hundreds of times and I will continue to tell you. It is my



Jesus at Emmaus by Caravaggio

responsibility to teach you the truth; it is your responsibility to take that truth and put it into action in your own lives. It is not my responsibility to make your decisions for you. It is your responsibility to make your own decisions. You are totally responsible for every thought, word and action and every reaction that you have. So if things are not right with you, then look within yourselves, not outside. Stop blaming the other fellow about what is happening to you and see what *you* have failed to do in order that you may make things right in your own life. And gradually, as you ascend up this spiral stairway into the heaven of your own being you will find that it will unfold; that the Truth will unfold itself and you rise ever and ever higher in spiritual consciousness until that knowledge of God, that love for God embraces the whole universe. Everything and everyone with it.

Remember what it says in here, that there is *one* God, *one* body and *one* spirit... “as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” And look what has happened. Look at the divisions in Christ. It’s unbelievable! And that is happening all over the world in every single religion, in all of the great religions of the world it is happening that there are these divisions in Christ—Christ, by whatever name you want to call him in the other languages. There is not a togetherness.

This is what we all come for is to bring all of the parts, all of the pieces together and make them one. Let us forget names, let us forget the difference in religious faiths and realize that there is but one Father God and we are all His children regardless of race, color and creed, and work together in love and in harmony to bring a world peace.

There is a story told in India about a man who wanted to lead the way, himself to God. He wanted to follow the

God-path. So he went to his guru and his guru told him to get himself a small hut and to stay there and meditate, to just wear one loincloth. So, in obedience to the guru’s demands, he wore just this one loincloth, got himself the cottage and he continued to meditate. He put the loincloth out to dry one day (he had washed it) and the birds pecked holes in it. And this gave him great concern and he didn’t know what to do. So he went to the village and he went around and told what had happened to his loincloth and he begged another one. So he brought that one home, put the other one aside and wore the one until it was soiled. Then he washed that and put it up on top of the roof. Again the birds came and pecked holes in it and so again he went to the village and asked the villagers to supply him with another loincloth. They said, “How can you expect us to keep you in loin-cloths all the time? Why do you not get a cat to chase the birds away?” He thought that that was very good advice, so he went out and he bought a cat, and the cat chased the birds away. But he had to feed the cat and so he had to go into the village and beg milk with which to feed the cat.

So pretty soon, the villagers got tired of that and they said to him, “We cannot continue to supply you with milk to feed your cat. Why do you not get a cow so that you can get milk to feed yourself and the cat?” He decided that he should do that and he went out and he bought a cow. But you see, the cow also had to eat and there was not enough grazing land (especially in India; many places it’s barren) to feed the cow so again he went into the village again and he begged for hay and other foodstuffs to feed the cow.

Now again the villagers were incensed and they said, “We cannot continue to give you hay to feed your cow. Why do you not get yourself a plot of land. You live in just this little hut and there’s plenty of land around there. Why don’t you do that?” So he thought that this must be a good idea, so he got himself a plot of land and he started to raise food for the cow—hay—and actually planted seeds in the ground, and the harvest time came. So then he had to hire men to reap the harvest and then he had to have barns built to put the hay in that had been harvested. And finally, all of this domain had grown so large that he had to marry a woman, have a wife, in order to take care of his larger and increasing household. And so it went. And he finally just became engrossed in worldly things and forgot all about the fact that he had started out to worship God.

So one day the guru decided that he would investigate and see how his disciple was coming along. So he went to the place where he knew the disciple had been and he found all of this activity going on around the men in the fields and the

woman in the household. He didn't see the man that he had sent there to worship God, and he said to one of the men in the fields, "Where is the ascetic who used to live here?" And the ascetic overheard what he said and he was deeply ashamed and he fell at the feet of his guru. And he told him the whole story—how it all started. And the guru looked at him utter amazement, and he said, "All of this has happened, all this accumulation. You have forgotten God for just a simple loincloth."

That's the way it goes sometimes. And haven't we all done that? Isn't this the truth that each and every one of us put[s] our minds on the worldly possessions, the worldly goods?

[To Be Continued Next Issue]

Mother's Mahasamadhi Celebration

by Rev. Larry Koler

The celebration started on Saturday, January 27th. We all met first at Mother's gravesite. Many people from the Seattle area and from other centers were there. Yogacharya David Hickenbottom

came out of his seclusion to officiate (in silence) for this holy event. He was at the site early and tells this interesting story of the preparation for the ceremony:

"I hesitated buying candles for Mother's graveside service. Having done several outdoor weddings, I knew candles outdoors rarely stay lit. But I followed the inner prompting. When we set up the candles and incense, there was a breeze steadily blowing the incense smoke away from the headstone. I lit the candles and threw a little prayer Mother's way, in hopes the breeze might die down. Within a short time I noticed the candle flames were gone. I knelt down to relight the candles—as I struck the flame on the lighter the candle flame re-ignited on its own. I was downwind, so it was not that I shielded them from the breeze. A second and a third time I went to re-light the extinguished flames. Each time the candles re-lit themselves without any visible means. After the third time I did not bother kneeling down but rather I just watched and waited, and sure enough they came back to life each time.



Photos Made Available for Mahasamadhi Celebration



Photo by John Durkin

Devotees at the Gravesite

"By the time the ceremony started the breeze would gust up at times, the flames, no longer going out, would be laying flat at a 90° angle! Something I had not seen before. It was wonderful and I felt that Mother was lovingly looking after every detail."

I read from Mother's graveside service, there were a couple of other readings and then a few devotees recounted memories of Mother. Especially uplifting were comments made by Herlwyn Lutz on his many years of knowing Mother intimately.

After this, we all traveled down to Peter and Laura Schultz's house for further celebrations. Jerry Trofimchuk showed us

all the features of the crossandlotus.com website on a computer screen that we set up in the Schultz's basement. Pictures of Mother were made available and 4 new CDs of Mother's talks were also available. The CDs are from the "Truth Series" that Mother had selected years ago and we are finally making available. We then had a potluck dinner, followed by the release of the new book, *Memories of Mother*. A few Devotees read from their missives and we then finished the evening with a Kirtan, singing Mother's songs. Al Cone played the piano for us.

Sunday morning we had a service at Cate's and my home honoring Mother. Glory Kurfurst lead us in three songs of Mother's on the piano. I then gave a talk entitled "Ask for nothing," a theme that reflects the essence of what Mother taught me. Then some of the devotees contributed their own thoughts on Mother and how she affected them.

Finally, on Wednesday the 31st, the actual anniversary of Mother's Mahasamadhi, we all came together again to think of Mother on this holy day. We listened to the taped 1991 memorial service given by Yogacharya David Hickenbottom and heard further reminiscing by devotees of Mother's life.

Mother

*I cry tears for you Mother.
I miss your healing teaching presence.
Then I realize you are there in my tears,
cleansing me, teaching me ever.*

Butterfly Wisdom

*I feel you fluttering around the edge of my
consciousness
A butterfly seeking to rest on the full lotus
of my soul
The bud stayed closed tight in fear of unknow-
ing.
I heard the birds sing your song.
The wind breathed your name in my ear.
The rain washed away my cares
The sun of your love
So warmed the bud
That it slowly unfolded.
Now eager to receive the tiny
Butterfly feet of your God-Wisdom*

[These poems are from Susi Modisher. They are from a book that she is hoping to publish. Susi lives in Hawaii. These and three more poems will later be in the addendum to the book, *Memories of Mother* on our Internet site.]



Photo by John Durkin

Clearing and Charging Your System

Which of us have not sat for our practice of meditation and not felt restless, distracted, wanting to do "anything other than this", tired (all of a sudden); in short: resistant? We may have the will power to move through such obstructions; we may develop a pattern of avoidance, cut our meditation short, or find other less than helpful ways of dealing with the resistance. The problem, in case you were wondering, is not unique with you! Our spiritual path requires constant vigilance, tenacity, strength and surrender. And, fortunately for those on the Kriya path, there are methods for moving us along at a faster pace.

Yogis, as do those practicing any discipline, benefit from finding better ways to reach their goal. Through intelligent application of meditation techniques we can accelerate and better use our time and energy for calming and stilling the mind. A new process for helping to clear the physical, energetic and mental bodies is being presented. This process of breath work will help clear the subtle nerves of the astral body (the nadis), and recharge the whole system.

In a three-day silent retreat, you will learn how to cleanse the body of disturbances that lead to physical, emotional and mental unrest and imbalances. These imbalances left untreated may also result in illnesses in any of these three bodies. In these safe, simple but powerful techniques you will learn step by step the methods for clearing disturbances and then powerfully charging the system with the pranic life force.

In addition to these techniques, there will be group chanting, meditation, simple yoga stretching, and for initiates, Kriya Yoga. This retreat is not restricted to initiates and all are most welcome. For further information, please contact Carla Gold at: 425-827-6863 (evenings) or carlag@vnw.com.

The book, *Memories of Mother*, was completed for the celebration of the 10th anniversary of Mother's Mahasamadhi. Copies are available. The books cost about \$12.00 each. Donations are appreciated, but not required. We want everyone to get a copy. This book will be available on the Internet shortly at: www.crossandlotus.com

We are still accepting contributions of stories from all people who knew Mother or have something to share about her. We will try to put some of them in this journal as they come in. Also, we will have them all on the web in an addendum to the book.

David's Letter - Continued from page 1

inherent in doing the activity itself. An accountant-devotee was telling me of the mound of papers she faced every day piled on her desk. Looking at that mound produced a tamasic depression and a loss of energy and enthusiasm for her work. Through letting go of the idea of the *mound* and focusing on *the one piece of paper* she had at the center of her desk, she discovered a joy and freedom by doing the identical task, but with a shift of focus. Poor training of the mind makes us overwhelmed with details and the sheer abundance of tasks in our life. A disciplined focus makes us properly prioritize our tasks, and then take one thing at a time. This letting go of the end results and staying focused on what is at hand, moves us from a hectic, rajasic energy to a calm, centered satwic mode of service.

Through this inner calm we awaken to the play of the Divine energy moving through us. We feel this life energy flowing throughout our body; it is, in reality, moving through our subtle astral body. Awareness of this flow brings a tingling, flowing, energizing life energy throughout our being. We feel that we are being carried along with this life energy, versus having to push hard to get through the very air and gravity of this material world. This life energy brings with it a joyful awareness that makes us feel in tune with our true nature; we then act in accordance with others, not out of a self-centered agenda, but in dedicated selfless service.

This life energy will not only flow at our direction, but it also directs us. As I sat on the deck this morning, the idea for writing this article came to mind, as it has been generating itself in me for several days now. This movement within built up and became an inner imperative, *go in and write now!* Through surrender to the inner direction, this flow of intelligence comes with increasing force and awareness. Man, endowed with free will, may ignore this inner prompting, but experience has proven that willful disobedience comes at a great price. **True happiness and bliss come about through the sensitive attunement and surrender to this inner guidance.** It is a direct link to the Super-Conscious Mind that has perfect attunement with the Supreme Divine Consciousness.

Through total surrender of individual will to this inner Divine Will, the body, mind and soul become instruments of God. With humble obedience to this inner direction, this fusion with the Divine Mind makes one a silent witness. Eventually Divine Consciousness and human consciousness melds into a singular whole. The Divine may then *play* the human instrument as a master musician would play a grand piano. Even as a grand piano may have extra keys for higher notes,

so does the human instrument have extra *keys* of consciousness in the sublime heights of Sacred Union. Selfless service is the means for achieving this great Union with God.

When we work in this attitude of service, life becomes joyful and blissful and we naturally fulfill the will of the Divine. In that state of complete freedom, we transcend even the satwic quality and use all aspects of consciousness in service, but none bind the soul. Therefore one may express joy, disappointment, humor, anger, or sadness in a natural fashion. But unlike the past, when identification with these states produced a mood that drew one into a bound state of mind, it now blows through as a breeze, leaving no residue of latent feeling-states of mind. While in action, the Karma Yogi moves, acts, speaks in the world as any other, but inwardly remains ever-free! We need not be called to any "great work", as the world measures it, to be doing Karma Yoga; we can be right where we are, doing exactly what we are doing, fulfilling this Divine mission of selfless service. May you know the joy and freedom that comes with this exalted calling, today, and everyday, as you go about fulfilling your mission as a Karma Yogi.

David

**We're now on the Internet
at:
www.crossandlotus.com**

(Thank you, Jerry Trofimchuk of Victoria, BC, Canada)

Calendar of Events

March 7	Paramhansa Yogananda's Mahasamadhi
March 9	Sri Yukteswar's Mahasamadhi (65th Anniversary)
March 10	Cloud Mountain Satsang
March 20	Spring Equinox
April 6-9	Silent Retreat at Cloud Mountain
April 8	Papa's B'day (Hindu Calender)
April 8	Passover
April 13	Good Friday
April 15	Easter
May 10	Sri Yukteswar's Birthday
May 12	Cloud Mountain Satsang
May 13	Mother's Day
June 21	Summer Solstice
June 23	Cloud Mountain Satsang (Changed)

"Living in this Consciousness makes life something so totally different than it was before. It lends richness, love, life: everything worthwhile is connected with this Spiritual Presence."

Yogacharya David R. Hickenbottom, In a letter to a devotee

"Do not take life's experiences too seriously.

Above all, do not let them hurt you, for in reality they are nothing but dream experiences. Play your part in life, but never forget it is only a role. If circumstances are bad and you have to bear them, do not make them a part of yourself. What you lose in the world will not be a loss to your soul. Trust in God and destroy fear, which paralyzes all efforts to succeed and attracts the very thing you fear. All Nature will commune with you when you are in tune with God. Realization of this truth will make you master of your destiny."

Paramhansa Yogananda

"The secret is to surrender to God and take His name. Take the mantra in all humility, feeling that God is within you. Know this—He is making you do all actions as also the repetition of His name. Be conscious that you are doing sadhana as willed by Him. If you repeat the mantra in this manner, the effect will be supremely good."

Swami Ramdas,
Gospel of Swami Ramdas, pg. 373

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